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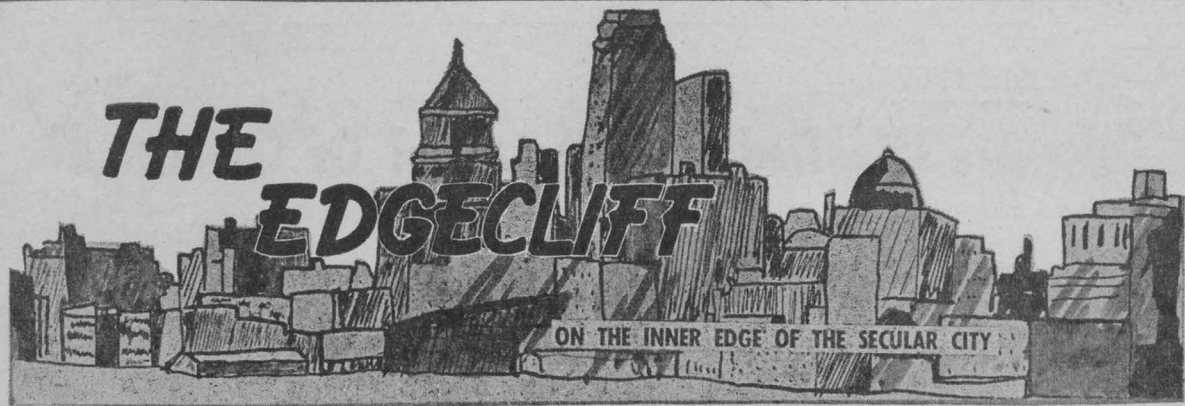
The Edgecliff

Edgecliff College

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Vol. XXXIV

Edgecliff College, Cincinnati, Ohio, March 7, 1969

No. 6

Crisis Confronted as —

Clubs Seek Identity

"Each club's future is that club's problem, if the members elect for that type of involvement."

This seemed to be the consensus after 24 presidents and active members representing 11 campus clubs met to discuss, "Edgecliff Clubs: Identity Crisis."

Judy Morshauser, Student Council President, 1966-67, and Jane Smith, Council Vice-President, 1967-68, were guest speakers. Judy suggested that the clubs make use of evaluation sheets as part of their internal examination. This would allow members to state their views of the value of the organization as an entity, and its relation to the goals the students have as

members, Judy explained.

Problems discussed by members of the clubs represented included:

- ◀ no actually-defined purpose for the existence of several clubs
- ◀ lack of shared responsibility between officers and members concerning important club decisions; e.g., future plans, projects, etc.
- ◀ little faculty moderator interest or support, in some cases.

"Follow-up of this meeting can only be measured, actually, in positive tangible action the clubs take concerning themselves," one participant summed up. "Each club's future is that club's problem, if the members elect for that kind of involvement."

'Bulletin' Provides Instant News

"Brief and informal" describes the Administration's recently established publication, "News Bulletin."

The purpose of the "Bulletin" is to spread announcements related to club activities, guest speakers and other flash news. Anyone wishing to make known such information to the campus community at large may do so by submitting a written statement of announcements to the Office of the News Bureau, AD 301. Such statements should include only brief highlights, and should not need additional work; they will appear in the Bulletin as presented.

Mrs. Louise Doering, director of the News Bureau at Edgecliff,

hopes that "the 'Bulletin' will act as an additional impetus towards support of various activities." She explains that "since Edgecliff no longer holds regular assemblies, the students most often miss out on campus activities for lack of information."

Members of the Administration, faculty and students are welcome and urged to take advantage of this new means of communication. The weekly deadline for submitting announcements will be Tuesday. The "News Bulletin" will then be made available to all on the following day: in the Garden Room, Post Office, ground floor lounge in Sullivan Hall, and in the Grace Hall lounge.

Jewish Chautauqua Donates 25 Books

Mr. Julian Loshin, coordinator for the Jewish Chautauqua Society in Cincinnati, will present 25 Judaica volumes to Edgecliff. The presentation will be made in connection with the recent appearance of Rabbi Albert A. Goldman.

Rabbi Goldman, representing the society, recently lectured to all theology classes on campus. In order to create a better understanding of Jews and Judaism, the Jewish Chautauqua Society, spon-

sored by the National Federation of Temple Brotherhoods, makes available speakers and films. Sister Germaine Marie arranged the visit of the Rabbi.

The Judaica volumes will be placed in the Edgecliff library following the formal presentation later this month. "Jewish Understanding of the New Testament" and "Prophets" are two of the books to be presented.

Are You Waiting?

One of the most discussed plays of recent times, *Waiting for Godot*, a tragi-comedy by Samuel Beckett, opens March 13 at Edgecliff Theatre.

Tom Carson and John Seitz star in the five-member, all-male cast, appearing as two tramps waiting impatiently for the appearance of a certain Godot. The identity of this Godot is one of the bases for the controversies over this play.

Waiting for Godot runs through March 30.

XU Goes Co-ed

Xavier University has officially announced that beginning next September it will accept girls as full-time students. Until now they were graduated through the XU night school. Edgecliff students also have been enrolled in day classes through a program of co-operation between the two schools, which also brought XU students to Edgecliff.

According to Dr. William C. Wester II, academic dean: "As of now this cooperation is planned to continue, with the departments coordinating their programs for the benefit of both schools."

Sophomore Judy Bramlage is left with more than memories of the Young Dems recent ski trip. She accompanied members and friends of the organization from Edgecliff and XU on their recent visit to Snow Trails Lodge at Mansfield, Ohio. When asked if this was her first attempt at skiing, she replied, "Yes — and my last!"



John Carroll Due Here For Concert And Dance

The John Carroll University Chorus will share the stage with the Edgecliff Choral group March 21. The concert will be held in Emery Auditorium at 8 p.m. Tickets are \$1.50 for adults and \$1.00 for students.

Selections from "Man of La Mancha" and five Spanish songs are the highlights of the Edgecliff program. Mary Joeline Adams Lecture, president of the Choral

Club, and Sister Mary Joeline, moderator of the group, will accompany on piano. Mercedes Argiz will add a touch of Spanish flavor with her castanets accompaniment. Mr. Helmut Roehrig, Edgecliff's associate professor of music, is director of the chorus.

The combined voices of John Carroll and Edgecliff will present selections from "Finian's Rainbow."

"A hundred students will look like a pile of peanuts in Emery," one choral member said. "We want lots of people to come." Tickets go on sale two weeks before the concert.

In addition to dinner, the John Carroll boys will be treated to a champagne party after the concert by the Edgecliff choral-hostesses. A five-piece orchestra will provide the music for the party.

"The theme of Spain will be carried out with swords, knights and medallions — sort of a Don Quixote type," Mary Joeline added.

A new Edgecliff College song is being composed by Mary Joeline.

The song will be done in four-part harmony, starting with parts of the old song, superimposing the new over it, and ending with the new.

"We have a new name, a new goal, a new president. We feel that a new song would be appropriate," she explained. "We want to bring in the new spirit of the college, carrying out the theme 'where tradition abounds but does not dictate.' We don't want it too sentimental, or too sappy and sweet. It shouldn't be a fight song, either. We want the middle of the line."

Equity Company Leaves Campus

The professional Equity actors company which has been performing at the Edgecliff College Theatre for the past two seasons will be discontinued effective with the 1969-70 season; at the same time, the school's speech and drama department will be expanded to allow for more student participation, according to a news release issued by the office of the president.

Edgecliff Theatre will continue with productions by its drama department.

"The financial burden of such a theatre has been, of course, great," Sister Jane said, "but then so have the rewards of the experience and reputation and continued excellence of theatre arts that it has provided both to the college and the community."

"Although, effective with the 1969-70 season, the Equity company will no longer exist, the same tradition of excellence in production, stage craft and artistic direction will support the serious drama students of Edgecliff College in the presentation of another fine season."

Prof on Leave

Dr. Daniel J. Steible, head of Edgecliff's English department, is spending his current sabbatical in Europe. Dr. Steible and his wife left for London the latter part of February. Renting a furnished apartment there, they will leisurely explore the city, take side trips to Oxford, Canterbury, Stratford and Salisbury. Later, they will explore the lake country and the Stonehenge countryside.

Dr. Steible will resume his duties at Edgecliff upon his return.

Where Are We?

Edgecliff College has a new official address. Instead of the vague locale of "Edgecliff and Victory" or "Walnut Hills," we are now at 2220 Victory Parkway, Cincinnati, 45206.

President Joeline Lecture of the Choral Club discusses the program of the upcoming concert with Mr. Helmut Roehrig, and Kathy Spangler and Jan Bauer, also club officers.

Lloyd Kay Finds God-Image In Tennessee Williams' Plays

"What is the meaning of life?" "What is the predicament of man?" "Who is man?"

These are just a few of the questions being discussed by students in one of the newest courses on campus.

The course, entitled Religious Dimensions in Literature, is being taught by its originator, Mr. Lloyd Kay, who is perhaps best known in his capacity as stage manager for the Edgecliff Theatre.

"I developed the idea for the course out of my experiences as a Presbyterian minister," explained Mr. Kay. "The main purpose of the course is to bridge the gap between theology and literature. Literature can help one find the religious dimension in life," he continued, "just as an understanding of the basic religious concepts can give added meaning to literature."

Should We Just Give Up on Lent?

Have attitudes toward Lent changed in this age of spiritual renewal? THE EDGECLIFF recently asked a group of students about their Lenten practices and ideas.

Sophomore Mary Margaret Heile has a unique penitential system.

"The first week of Lent, I forget about candy. The second week, I give up candy and cookies. I keep giving up one more thing each week. By the last week, it's really hard," she laughs.

A lunchtime conversation brought out several opinions. Gail Fischer considers Lent relevant, "as long as everyone does his own thing." Kitty Vehr added that it "helps people on the road to heaven by teaching them the saintly virtue of self-emaciation." Roseanna Clark has given up gum and candy and French fries; but Gwen Webb doesn't give up anything because "I wouldn't stick to it."

Bridgett Walker takes another tactic. "Rather than a period for giving up luxuries like candy or cigarettes, it should be a time of working to rid yourself of personal faults such as apathy. Lent should be positive instead of negative, not taking away but giving."

Janet Patton said she thinks her sacrifices have ulterior motives. Kitty agreed, and concluded, "People give up specific things. For example, I'll give up Clark Bars, but I can still eat Baby Ruths. Personally, I prefer Butterfingers."

Dead or Alive

THIS is issue number 6 of this year's EDGECLIFF and it could be the last of the season.

The campus newspaper is a tradition. But tradition does not dictate around here, and neither, in this instance, will it abound.

But does THE EDGECLIFF's history prove this statement? We consciously present news and opinion about activities and thought on campus. Our intention was, and is, to be both a reflection of "the Edgecliff activity," and an available platform through which the campus can talk to itself about the present and the future.

What we expected, but neglected to demand before now, is actual tangible evidence that the campus not only approves of this service, but actually needs it. (We average two letters of response per issue. This is significant but not positive.)

This paper is in the business of communicating; so are *Soc-Com*, the "News Bulletin" and the bulletin boards. For what we have to say to each other, do we need another four pages once a month of news and opinion?

Are there alternatives? Yes.

A weekly mimeo-sheet of detailed events on and off campus.

A bi-weekly, two-page printed sheet, a comprehensive survey of relevant campus issues and issues relevant to campus members.

A publication, as yet unstructured, that can speak to 1000 people when issues and actions at stake demand that kind of audience.

THE EDGECLIFF Supply — Posters, Paint and Corkboards — Cheap!

Give us *material* to work with. The cause you need help in, the activity you know deserves more attention, the idea you had yesterday that you want someone to agree with, to at least know about. We do not create our own material. We present what comes to our attention. Demand our attention, or we'll be as ignorant as the rest of the campus of what needs to be known.

Don't tell us *we're* needed, tell us *what's* needed. A small band of frustrated journalists is willing to turn itinerant sandwich-board men or publishers of "The Big Voice" to serve this college. Because, frankly, this college deserves to be served.

— K. G.

'Tis The Season

HAVE you noticed that it's almost spring, the season of renewal and rebirth? This is the time to check the wardrobe, and perhaps to replace a few things for the glorious summer ahead. Maybe the waistline has expanded a bit during the "bulky season"; now is the time to reduce to essentials. This is also a time for love—even if you haven't received the right Valentine or diamond yet, there is a certain joy in just being alive; everyone looks better and seems nicer on a sunny day. There is also a tingle of expectation—waiting for graduation, the new job, the pool, or returning home to that special friend. On the whole, we are willing to take the few bitterly cold days that may remain because of the promise this season holds for eventual happiness.

As we said, this can be the most beautiful time for preparation and renewal; is it merely coincidence that it is also the positive, free-swinging season of Lent?

— B. L.

Theophilos

The Humanist Misses The Point

by Donald J. Hogan

The mentality of a follower of Christ is fundamentally incompatible with both the doctrine and the practice of humanism. For evidence of this, we need look no farther than the first book of Genesis. "God said, 'Let us make man in our own image, in the likeness of ourselves.'"

This is why Christianity is both philosophically and theologically opposed to the spirit of humanism—whether in the Greek Sophists or in the modern anthropocentrists. Sophistic Humanism has it that man is the measure of goodness and justice and truth. And the modern man-oriented theology teaches that it is in relation to man that the unity and reality of being has meaning. But the scripture says that "God created man in the image of himself, in the image of God he created him."

Now an image cannot be a measure nor a source of meaning; for the image is itself measured by that of which it is an image, and a likeness has meaning only in virtue of that which it is like. Things are not true or good because they are relevant to man, but because God has constituted them to be relevant to him. And this is why Humanism and Christianity are fundamentally inimical.

Today's practice of Humanism—often under the guise of religion—finds relevance in welfare marches, demonstrations against war, picket lines for labor contracts, and agitation for academic freedom. For these are the stirring moral issues, and such activities are the means of witnessing to Christ in the

world. But the Humanist has missed the essence of witness, both as it is foreshadowed in Genesis and exemplified in the Gospels. Witness to Christ must indeed be *in* the world; but it is precisely because it is not *of* the world that it is a Christian witness. Christ did not come to raise the chosen people to a socio-political millennium, or even to solve the problems of poverty and war and prejudice in social behavior. So why should we expect that such should be his work today? Religion does not advance the Kingdom of God by forcing an increase in the annual income of the poor or by economically pressuring a neighborhood or a school to integrate. This is the work of a God-fearing State—both citizens and government. But the Church's business lies in rendering the State God-fearing. Beyond this, the Church's business lies in rendering men God-like.

The mission of Christ and the true dignity of the human person were joined in the same historical and eternally ordained truth: that "Christ Jesus . . . being in the form of God . . . emptied himself, taking the form of a servant, being made in the likeness of man and in habit found as a man." (Phil. 2:5-7.) Our own missions, then, as followers of Christ—and our own essential dignity as persons—lie not in taking on more of the temporal attributes of man; rather it is for us to refine ourselves more in the form and attributes of God, in whose image we are. The source of our self-respect and of our pride must be sought in the spirit by which we are persons—the God-

image in us. With this source we have all, regardless of the conditions of our temporal existence. With this we are "as sorrowful, yet always rejoicing; . . . as having nothing, yet possessing all things." (II Cor. 6:10.)

The doctrines of Humanism constitute a determined attempt to solve philosophical difficulties. But Etienne Gilson analyzed the fundamental problem more astutely: "There is an ethical problem at the root of our philosophical difficulties; for men are most anxious to find truth, but very reluctant to accept it. . . . If is for me to bow to (truth) in spite of the fact that it is not exclusively mine, for you to accept it though it cannot be exclusively yours." Whether truth is relevant or subjectively meaningful to me or to you is not the question. The question might rather be: Am I and are you relevant to truth?

This is certainly not a Humanistic interpretation of the Christian message. But if I may read "Humanistic" where Gilson writes "pious," I might apply his succinct comments here: "In theology, as in any other science, the main question is not to be pious, but to be right. For there is nothing pious in being wrong about God." Philosophy, in an attempt to be Humanistic or relevant, cannot afford to be wrong about God any more than can theology. So neither can we as persons in His image afford to be wrong about God. For if we aren't supposed to be all about God, then what are we supposed to be all about?



Ad 1969

Are We Tied To Each Other? Or Connected?

by Sister Mary Jane

In my first assembly with the student body, I spoke briefly about the importance of our aims and goals here at Edgecliff, of knowing what they are and thinking and talking about them and examining what we do as a community in their light. This was not just idle lip service to a nice idea. I firmly believe, as John Gardiner says so cogently, that the excellence of an institution must be measured in terms of its own objectives, that is how well or ill its objectives are realized.

You may remember that a group including administration, faculty, students and alumnae of Edgecliff spent months last year trying to formulate a set of meaningful aims and goals. The result contains nothing shockingly radical, but it re-emphasizes things that need to be looked at and really explored. It outlines an attitude toward the self, the other, and God that fairly cries out in the words of E. M. Forster's epigraph for HOWARD'S END: "Only connect . . ."

This is what the statement of aims and goals is urging: "only connect." Connect what you are learning and doing with what you are being and becoming. Perhaps "integrate" is a word heard more often in this country. And, as matter of fact, our statement uses this word in speaking of the task of the student: ". . . to shape for herself a constructive and integrated world view . . ." "Only connect" and the result is wisdom, the ability to see how things fit.

Connecting, integrating is not an automatic result of your years at Edgecliff, a codicil to your degree. It is for all of us an ongoing and demanding process. For it does not mean simple assimilation of the stuff of life in the manner of an amoeba engulfing a paramecium; it means weighing, valuing, reconciling polarities, and living with creative tensions. It is an exha-

rating task. One which, I hope, will be spurred on here, but one which will endure long after your days of temporary youth have passed.

This task of integration is one that all of us here are about. In PRAYERS FROM THE ARK, there is a selection that is the prayer of the goldfish. In it the little fish asks to be delivered from her "hard crystal" which is a transparent but implacable prison, one, moreover, which distorts the world outside it. She asks to be returned to living water, to the Lord's tor-

ments, and finishes by saying:

Let me no longer be a little goldfish
in its prison of glass,
but a living spark
in the gentleness of your reeds.

It seems to me that if we take the statement of aims for Edgecliff College seriously, we will not be in danger of generating our own safe but circumscribed and distorting crystals. We will be alive, living sparks, among the reeds of our world.

"Only connect . . ."

Biologist Now Professor Emeritus

Edgecliff's first professor emeritus is Sister Mary Winifred Donnelly, who retired recently as head of the division of natural science.

Sister Winifred, who has taught at the college since 1940, was instrumental not only in establishing the college's early biology department, but later in helping plan the biology laboratories in Grace Hall of Science.

Her teaching career at Our Lady of Cincinnati College began in 1940, and she still takes an interest in lab work here. Regarded as an expert in botany, Sister Winifred taught also at a number of secondary schools in the Archdiocese of Cincinnati.

She also was involved in obtaining an \$8500 grant for the college from the National Science Foundation.

Alumnae well remember Sister Winifred as a dedicated teacher who also had a benign regard for her students' human needs. When they worked late in the labs, she often would whip up a batch of cookies for them.

If Sister Winifred's major was science, her minor could well have been the culinary arts. Alumnae and Mothers' Club events benefited



Sister M. Winifred

from the sale of her baked goods. It was difficult, however, to obtain specifics in the way of a recipe. Sister Winifred was a "born" cook who knew instinctively what quantities to use.

Sister Mary Arlene is the new head of Edgecliff's division of natural science. She also heads its department of biology. Dr. Charles J. Schare is chairman of chemistry; Dr. Louisa Belai, chairman of physics and mathematics.

Letters to the Editor

Few Gaps In Our Apathy

Dear Editor:

There are those who wonder about the apathy on Edgecliff's campus, but Sunday, Feb. 23, 24 concerned students met in McAuley for an informal seminar entitled, "Edgecliff Clubs, Identity Crisis."

The 46 who were formally invited were club presidents and another club representative of their choice. Supposedly they were in a position to know the problem.

Discussion was prompted by Judy Morshauser, Student Council president, 1966-67, and Jane Smith, Student Council vice-president and head of club coordinating, 1967-68.

With the meeting less than an hour old, we felt compelled to give you the results.

We found that the problem rests in ourselves even though we hate to admit it. There is much potential to be had in the freshman class and many thinking individuals in the other three classes. Clubs could become more than they are now.

Well, where do we go from here? OK, we see the problem. Now we want to serve you better! Help! Give us the solution. With as much leadership as we have in our new administration, there is no reason why Edgecliff can't become an academic center in every sense of the word.

Linda Auer
Linda Bertke

Dear Editor:

I am writing this letter because I am disappointed in the students of Edgecliff College. This past

month we had the opportunity to share an experience together as a student body—our farewell Mass to Sister Mary Honora.

There are not many opportunities that arise which enable us to take part in activities as "one." But recently there was. Classes were dismissed in order that the students could come to the Mass. A place was even arranged so that there would be room for the whole student body. Surely the walk wasn't too long! Where was everybody? Sure, there were a lot of girls there, but they were the girls who always seem to show a little bit of extra interest. Where were the rest? Aren't they a part of our student body too?

(Name withheld by request)

(Continued on page 3)

THE EDGECLIFF

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TRAMPOLINE

Trampoline jumping has become a popular sport with a few of Edgecliff's freshmen gym students. Mrs. Joyce McCosham's gym classes at the YMCA bounce and tumble every week.



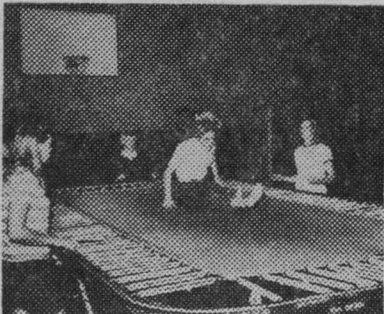
Marian Forst and Kathy Herbig have their first try at double bouncing. "At first we were scared to death!" Chris Croes and Diane Knopp are "spotters," ready to keep jumpers within the bounds of the trampoline.

Susie Schwegman "ally-oops" it for a straight jump. . . . "flies through the air with the greatest of ease."



"The neat part is feeling free in the air!" says Susie as she flips into a back layout.

What goes up must come down, and Ronnie Spiegel is about to come in for a landing—officially designated as a seat-drop.



A Matter of Degrees

by Betty Lang

We have a friendly, cooperative organization at Edgecliff. Sometimes it seems too quiet, too comfortable on the surface. But have you ever noticed the scratch marks on the walls and desks? the chewed-up pencils? the uncounted cigarette butts? All these reveal a great deal of suppressed aggression on campus. Since this is psychologically unhealthy, as a free public service we are recommending a few simple ways to fight this pernicious malady with good, old-fashioned dirty tricks:

• Dayhops, the library is prejudiced against you—do you know it? Why do they close from 5 to 7 every night? Why couldn't one girl stay on duty to assure that we don't walk off with the *Funk & Wagnalls*? Solution: organize a library sit-in some evening—it will relieve frustration and help you catch up with your reading.

• The Garden Room is the most popular spot on campus—but sometimes you can't find a clean spot in which to eat. Why doesn't each return her dishes to relieve congestion? Solution: the next time someone leaves a messy table, walk up and hand her a tray, saying, "Guess who came to dinner?" Maybe she'll get the message.

• Have you noticed the need for more trash cans around Sullivan Hall foyer and lounge? Are you tired of seeing Reese cup

Our Own Type Of Non-Violence

wrappers in the ash trays, towels on the floor? Perhaps a few "Keep America Beautiful" signs tacked around would convince the establishment that we're not yet next to godliness.

• Are you happy supporting Brazil? Its chief export is coffee, and the bookstore must have a corner on the market. We are not knocking "coffee breaks," but student assistants should be available, especially around 3 p.m., to prevent us from cutting the flow of capital by keeping it in our wallets. Perhaps this irksome delay could be remedied by changing the "coffee break" sign to read: "This coffee break is designed to keep you from going broke—please reconsider your purchase." This altruistic admonition would not only soothe our impetuous impulses, but also give us time to read the beautiful, up-to-date bulletin boards (and put a pox on every junior who has not yet paid her dues).

We have no big axe to grind against the powers that be. But there are a few razor blades to sharpen, just to keep life interesting and safe. If we didn't release our aggressions in these minor ways, who knows that we wouldn't be impelled to take drastic action and park in the faculty's lot?

Thank heavens for Compoz! This is about all the psychological health we can stand for one day.

SC Becomes SG

Student Government begins:

• Student Council is now known as Student Government. The class representatives are "senators," and each class' ten-member panel is now comprised of representatives. Optional attendance by the panel members at Student Government meetings is now made mandatory.

• March 9—Town Hall Meeting concerning the possible change in the college's academic calendar. Garden Room, 2 p.m.

• A four-member SG committee is presently considering instituting a campus chapter of Sigma Phi Sigma, the National Mercy Honor Society. The Society places emphasis on service, scholarship and fidelity in campus life.

• GCCCS—Greater Cincinnati Council of College Students—is comprised of the seven area colleges, in which Edgecliff is included. The organization was formed in November to adequately represent area colleges to the community of which they are a part. Mt. St. Joseph will host a meeting March 9, held to study services offered to participating colleges of the Associated Student Governments (ASG) and the National Student Association (NSA). GCCCS is considering block membership in either organization at present. The March 9 meeting will also include investigation of duplication by GCCCS of services offered through the national organizations. This could include providing travel programs, various area campus activity news sheets and college student insurance programs.

IU Model UN Instructs, Enervates

"An invigorating, enlightening experience" seemed to be the consensus of the four Edgecliff delegates who attended the Mid-America Model United Nations at Indiana University recently.

Junior Anne Bohlen enjoyed "the opportunity to exchange ideas with other students, as well as getting my own first-hand, active involvement in the workings of the UN. It was exciting to be part of the powerful Arab bloc (Lebanon) and use diplomacy to pass legislation which wouldn't control us, but also couldn't be voted down."

Delegation Chairman Polly Woeste added that "we gained a few new ideas for Edgecliff's own annual model UN—EUNA. Perhaps next year we will limit topics before assembling, and consider resolutions as they are submitted. This seems more fair and expedient than our present system."

Linda Conover, sophomore, thought it "exciting and fun, but there is still the problem of boredom. One of our fondest memories occurred when Betty and I 'escaped' from a smoke-filled General Assembly room for a breath of air and ended up hearing an impromptu jazz piano concert in one of IU's many lounges. But we really did learn some things—after being 'Lebanese' for a week, we'll never view the Middle East crisis exactly the same way again."

Another aspect was "the frustration inherent in a group like the UN," according to senior Betty Lang. "Now I really understand why the UN and Congress have trouble coming to decisions quickly; this proved to me that a consensus is often impossible, even among sincere people, when bound to previous policies."

Artist Exhibits

Miss Joan Winstel, Edgecliff art instructor, is exhibiting her own paintings and works in enamel at downtown Shillito's, 5th floor, through March 21.

Letters (Cont.)

What Are Commitments of Society?

(Continued from page 2)

To the Editor:

This letter is not meant to be an ethical dissertation (or exhortation either, for that matter). But recent consideration of the concept of society and of the responsibilities inherent in the participation in the rights and duties of members of a society gave rise to the following:

We here at Edgecliff certainly constitute a society; we are a group of students morally bound under administrative authority to cooperate toward the common good of the members of the Edgecliff community. As members of a society we have both negative and positive commitments. The negative aspect of participation in the society involves the maintenance of the established order—in other words, we are bound to observe the campus regulations. And the society has a system to provide for that observance. However, the positive aspects of societal participation are more difficult to quantify. Each of us has a positive responsibility of contribution—not necessarily of materials but possibly of services, of manpower, of ideas. And while each of us must maintain the order by the same degree of participation, our positive contribution should be proportional to our resources—in time, money, creativity, or whatever. All of this is well and good. But a certain difficulty arises when we attempt to realize our societal goals, and that difficulty is the question of methodology. It has been stated that there already exists a system which takes care of the aspect of maintenance of order. But how does a community regulate the

contribution of its members to the positive aspect? Or should it even be regulated? It is impractical, to say the least, to consider an assessment of each student on the basis of her capacity for contribution, and follow up with a remittance of some sort of "bill for services." And after all, shouldn't any form of contribution be voluntary? On the other hand, it would appear that without some system readily available, many of our members overlook their potentiality for positive contribution to the community. And the result is currently wearing the name of apathy—a paralyzing factor of the atmosphere of any society.

As I stated above, this is not intended as an exhortation to action; rather it is a sincere question: What should be done?

Cher Gambetta
Student Council President

* * *

To the Editor:

Most who attended the Len Mink concert last Thursday will agree with me that it was time well spent. He is a personable young man who enjoys singing. It was not a sophisticated hour—just an easy-going, low-keyed good time.

My complaint is that so many skipped it for no reason. I know some had classes—others had lunch! If we can't turn out a nice crowd for good local talent, we'll never be able to get really big names here—no organization will take the chance of being embarrassed by having a performer or speaker with no audience.

I want to thank whoever sponsored the concert, and say that some of us really do appreciate all your work.

(Name withheld)

Sophs to Meet Mounties at XU

The sophomore class is preparing for its first basketball game against the sophomore class of Mt. St. Joseph. The game will be held sometime in March at the Xavier University Fieldhouse. Twenty sophomores, coached by two Xavier seniors, practice their dribbling and shooting every day after classes. Also in the planning is a pep rally the afternoon of the game; Edgecliff's own cheerleaders will lead the cheers. Game admission is 25c per person.

88 DAYS

Dinner—Then Off To the Concert

The Music Club is arranging a dinner-CSO concert evening for Saturday, March 15. Dinner will be at Mecklenburg Gardens (price a la carte), and then off to Music Hall. The performance will be "Three Great Symphonies." Joeline Lecture (921-4276) and Kathy Spangler (Sullivan Hall, 4th floor) are in charge of arrangements.

Alums Honor Their Own

Outstanding Edgecliff alumnae are being sought by the Alumnae Association. The entire Association is acting as a nominating committee to recommend women qualified to receive the Sister Mary Virginia Sullivan Award, established last year. According to Mrs. Lawrence Riestenberg, chairman of the awards committee, the association is seeking alumnae "who deserve

recognition as 'outstanding contemporary Christian women,' who have tried to further the goals of Edgecliff through their lives after college."

To be eligible, one must be a graduate of Edgecliff, nominated by the Alumnae Association or a faculty member. Details are available at the Alumnae Office, Ad. 301.

Edgecliff's 'Major Domo' Reminisces

by Rosellen Galterio

All these years, months, weeks, days, you've been wondering who it is that flashes that gigantic smile at you and yells "Hi! How are ya?" all the way across the lobby. Then around exam time he asks you how many more exams you had left and then advises you to go home as soon as they are over "and RELAX!"

A lot of times you see him "whistling while he works" or you'll hear that unforgettable, magnetic laugh echoing through the hall. You've noticed that he's the only one around Edgecliff who can climb four flights of stairs in that one way, spritely—quickly—bouncy, and not be heaving for breath when he gets to the top.

You say he's got practically the biggest, roundest eyes you've ever seen and he wears a navy blue sweatshirt with "A. L. Neyer, Inc., General Contractor" on the front? Well, it has to be Mr. Gayle Simpson, member of the maintenance department of Edgecliff.

Mr. Simpson began working at Edgecliff in the maintenance section; then progressed to the jobs of cook and caterer. He is now back in maintenance and also works with Saga Foods.

Mr. Simpson has been with the college since 1950. In a recent interview, he related that "the college was quite different then!" There were only 42 Emery dorm students and a convent full of postulants, novices and Sisters. Mr. Simpson related stories of the days of Mother Zita, Sister Hildegard and Sister Virginia.

"The first year was bizarre!" he reminisced. "There were so many 'do's' and 'can't do's.' I was very young then and wasn't used to the Sisters and young ladies. My conversation was restricted—I couldn't even talk about crime because the young ladies' dainty little ears shouldn't hear things of that sort. But every once in a while I slipped and consequently got a few pinches from one of the Sisters. But I lived through that dilemma—after more pinches; yes, there was quite



Mr. Gayle Simpson is about to take off on another trip in his continuing job of helping to keep the campus in good condition for all his "young ladies of Edgecliff."

a conflict between Mother Zita and my big mouth!

"I created quite a conflict during the Sisters' silence hour too! I used to skid through the hall doing the Irish Jig. The novices always started laughing and this broke their silence. Mother Zita gave me a few more pinches and called me 'a naughty young man!'"

"During the time Sister Hildegard was here, the meals were served family style to the dorm students. The girls really enjoyed it but they had to eat in silence! But the girls always started giggling because while I brought in their dinner I'd wink at them and do little antics or dances across the floor! The girls were never campused though, because Sister Hildegard knew the culprit!"

"I used to serve the girls' formal dinner parties and Mothers' Club dinners. I enjoyed it so much that I caused the whole dorm to be campused for two weeks once! The mothers left an armful of goodies to be given to the girls. I decided to give them to the girls as a last-minute treat before going to bed; which they weren't allowed to have. They all secretly huddled in the kitchen and began eating and then Sister walked in. She started asking them what they were doing—nobody answered. As soon as she left they ran up to their rooms, leaving trails of crumbs behind them. Consequently, the girls were campused for two weeks! I got a few words for that—I would have rather had the pinches. But after that first year I began to buckle down and I started to respect the

Sisters and their sacred vows and what they stood for."

Mr. Simpson was here when Sister Jane and Sister Arlene made their first appearance at Edgecliff.

"Yes, Sister Jane and Sister Arlene were two dolls! I knew they were destined to be in the high echelon concerning the college. They still carry their innocent charm and wit. I remember once when Sister Jane, as a novice, had a mild accident while serving. She broke 14 milk pitchers. Of course I thought of it as a joke and she did too. I can remember her saying, 'Oh well, the less pitchers we'll have to wash!'"

"All-in-all, it's been a barrel of fun. I admire and still adore all the Sisters and the fine young ladies they turn out year after year. They have helped me to grow and cleanse my self of my large vices. I am sure there will be a star in their crowns."

"And to the young ladies who are fortunate enough to attend Edgecliff—I encourage them to understand and take with them the teachings of the nuns and lay faculty and set themselves up as distinguished young women representing old OLC and the new Edgecliff."

"Yes, in 19 years, I've seen many young ladies grow. When they're freshmen, they're girlish; when they're sophomores, they're less girlish; when they're juniors, they completely change, and when they're seniors, they're strictly adult! In 19 years, I've served at least 75 weddings."

Edgecliff's "major domo" took a last bite of his 3 p.m. lunch and then hurried on to his chores.

Wm. Buckley's Ideals

Does 'Conservatism' Exist?

by Joseph Magno

William F. Buckley, Jr., leader and mentor of the current conservative movement, first published his *Up From Liberalism* almost ten years ago. What precisely is Mr. Buckley's "case against decadent liberalism"? In a word, the case (hypothesis) is a very simple one: Modern-day liberalism is, in essence, synonymous with relativism, a vice the logical consequences of which are such progeny as extreme-modulation, loss of traditional principles, and the disappearance of vision or goals—all ultimately culminating in an out-and-out nihilism. Especially addicted to this disease, Mr. Buckley avers, are a rather sizable and alarming number of educators for whom relativism assumes the aspect of preoccupation with means (method) to an end, namely truth, while holding in abeyance the very existence of truth.

To substantiate his indictment of liberalism, Mr. Buckley employs what one might call a quasi-inductive method—that is, "by citing instances of intellectual or moral irresponsibility which, taken by themselves, would serve merely to demonstrate the limitations of the person under consideration; but which take on a much broader meaning if—and here is the critical distinction . . . —the subject's publicly observed irresponsibilities do not have the effect of blemishing his public reputation among his factional associates." In other words, Mr. Buckley seeks, by way of concrete samples of noteworthy liberals to illustrate the liberal mentality, a mentality so groundless and aimless as to be completely oblivious to obvious manifestations of irresponsibility committed by other liberals.

On the other hand, Mr. Buckley

Help Lead Blind To Day of Prayer

The Mercy Braille Club, with headquarters at Edgecliff College, is sponsoring a Day of Prayer for the adult blind of Greater Cincinnati, March 30, from 12:30 to 5 p.m. It will be held at the Sisters of Mercy Convent, 1409 Western Avenue. Volunteers are needed to furnish transportation so that many may attend this service, open to the blind of all faiths.

Further information may be obtained from Mrs. J. J. Fischer, 531-0801, or Sister Mary Bernard, 961-3770.

readily admits that the conservative alternative is beset by many troubles, especially so since "There is no commonly acknowledged conservative position today."

What, then, is the conservative alternative? Simply this: ". . . to restore principles—the right principles; the principles liberalism has abused, forsaken, and replaced with 'principles' that have merely a methodical content— . . . to restore principles to public affairs." Before all else, conservatism must counter the fluff and flux of liberalistic relativism, must approach each situation from the vision of the whole, "sub specie aeternitatis," must, in short, seek wisdom.

Space permits only a few brief comments. In the first place, what has Mr. Buckley accomplished? One can readily grant, I think, the excesses and defects exhibited by the individuals presented in Mr. Buckley's sequence of "liberal" representatives. My issue is not so much with this as with a question of definition. Do the extravagancies of such individuals sufficiently define or describe the attitude or mentality termed liberalism? The briefest glance backwards into history presents us with a veritable legion of so-called liberals, whether one turn his attention to science, or to art, or to philosophy, or to religion, or even to politics. Strangely enough, the greatest innovators, those most responsible for the growth and betterment of mankind, have almost invariably been classified as liberals.

Whatever significance one might draw from this, a yet profounder consideration comes to mind. As was mentioned, Mr. Buckley's alternative solution of conservatism amounts, in effect, to the classic Greek ideal of wisdom—"Nothing in excess" and "All things in moderation." Defined in this way, it would seem that what Mr. Buckley has done is appropriate, under the heading of conservatism, an ideal which, properly speaking, concerns itself with neither liberalism nor conservatism. For the Greek ideal is truly the ideal of every man, not simply that of the conservative. When one looks at the issue from this standpoint, what happens to the so-called liberal-conservative polarization? It fades, to be sure, in a sea of irrelevance (and absurdity), and furthermore, seen from this more exalted position, blends, if not into a unity, at least into two aspects of the same ideal.

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